

# THE BAPTIST.

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## Needs of a Preacher.

"A preacher of the gospel needs to have more than fluency of speech, a pleasing manner, a wide range of information. He must, to be a successful preacher—in the highest sense of that term—have a deep spiritual knowledge of the divine Word, a firm belief in the great truths revealed in it, a profound love for souls, and a zeal that knows no abatement for the salvation of lost men. The quality that used to be called *unction*—which does not mean unctuousness—is not often observed in the pulpit ministrations of today. Is it because the primary end of all preaching, the proclamation of Jesus Christ and him crucified, is not kept as clearly in view as formerly?"

## Pew Rents.

"The system of providing sittings for a congregation of Christian worshipers on the basis of ability to pay more or less for the accommodation offered is doubtless a convenient method of raising money for the support of the church; but it has nothing to recommend it that will stand the test of the New Testament principle of the fraternity of all believers. There seems to be something incongruous to the spirit of Christianity and to the proprieties of the house of God in an arrangement which gives to the rich all the best seats in the sanctuary, and relegates the poor to the side aisles and the far corners. The inequality thus offensively emphasized is certainly one cause of the indifference of the poor to the church."

## Apollos.

"Apollos, when he first appears in the New Testament narrative, is described as eloquent, mighty in the Scriptures, instructed in the way of the Lord, fervent in spirit, and as speaking and teaching accurately the things concerning Jesus. In these modern days we should account that a pretty fair equipment for preaching the gospel. But his knowledge was defective in one particular—what many would now regard as an important detail. He knew "only the baptism of John"—that is, the incomplete teaching of the Forerunner with regard to the mission and work of the Messiah. So, when those two faithful friends of Paul became acquainted with him, they proceeded to instruct this learned and able disciple more accurately in the way of the Lord. From this it would seem that in the early church eloquence, knowledge of the Scriptures, fervor of spirit, even ability to teach certain truths concerning Jesus, was not enough. There was

required the deeper spiritual experience that comes from heart knowledge of Jesus as Savior and Lord, which, as the narrative seems clearly to imply, Apollos did not yet have. That with this added knowledge he gained added power is evident from the further description of his work. Is not the lesson plain? Intellectual gifts and acquirements are of great value in the ministry; but these must be infused and set on fire by the indwelling life of Jesus before they can become effective in the work of soul-saving.

It would be interesting to know just what notions the majority of people attach to the act of uniting with the church. What, in their minds, are the qualifications for membership?

## Joining the Church.

What is the effect on the character and life produced by joining the church? What is the value of such membership? A lady, who is in great perplexity, writes to a prominent religious editor who has been a pastor: "I was told by a clergyman that if I would unite with the church, and believe that Christ had pardoned my sins, all would be well; and I dared to join the church on simply this assurance."

But she finds that she has no evidence of being a Christian, and asks her editorial friend if there is no way out of her trouble "besides leaving the church." He tells her not to pay any attention to her feelings, but to go on with her religious duties. "Forget yourself, and think only of your duty. Do what Christ bids you do, regardless of the question whether he gives you peace for doing it or not." "Our business," he says, "is simply to follow Christ's directions, and never to ask ourselves how we are getting on; never to test our symptoms or examine into our spiritual conditions, or ask ourselves whether we are getting better or worse." This does not sound exactly like the teaching of Christ and His Apostles.

Another lady, some years ago, consulted the pastor of a city church respecting membership in it. She wished to unite with his people, but had sundry conditions and reservations to make. She was fond of the theatre and opera and other amusements and social functions, with an occasional card party, and so on. If she could have liberty as to these, she would really like to join the church. The pastor, whose head and heart were both true and sound, told the lady that she had got matters confused as to the right order of procedure. He said: "Give your heart wholly to God; accept Jesus Christ as your Savior, your Master, your Lord, who is to have the entire ordering of your life in every particu-

lar, including amusements, and it will then be time enough to talk about joining the church." That was surely wise advice, and anything less would have been unfaithful.

According to the New Testament, a church is a company of Christian people, giving evidence that they have really believed on Christ as Savior and Lord, engaged in saving other people. To unite with the church because it is respectable, in a patronizing way, or because membership is regarded as a means of salvation, or for any reason except that thus we express our faith in Christ, and our desire for union with God's people, is to miss the very purpose of membership, and to do wrong to the church and to ourselves.

This institution was located in this city about 20 years ago. It is a college owned and managed by the Home Mission Society, of New York, and run in the interest of colored people, both male and female. It now occupies rented buildings on Farish street, having sold its original property a year ago to Millsaps College. But Dr. H. L. Morehouse, Secretary of the Home Mission Society, who has just made our city a visit in the interest of this institution, says that the Society will at once begin the erection of suitable, three story brick buildings, which will be completed in time for occupancy at the opening of the session next September.

It is fortunate for the State that the Society will erect these commodious buildings and operate this school for the benefit of the negroes, who may be able to attend it.

No, the Bible does not teach astronomy, nor any other physical science. When nothing depends upon strict accuracy, its phraseology may, and often does, conform to

## The Bible.

the current notions of the time, however widely these may differ from the later disclosures of scientific research. But when it undertakes to make known the majestic processes of universe-building, in terms of marvelous comprehensiveness, and grandeur, it is well not to be too positive in asserting that it does not truthfully portray that divine processional, marching with stately steps to the music of spheres. Science has much yet to learn before it can safely discount the Mosaic story of the Creative Week. The sneer at this marvellous record as embodying the "carpentry work theory" is to miss the whole spirit and scope of a narrative whose matchless sublimity and divine simplicity are worthy of a divine Author."



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## ANNOUNCEMENT

### FOR SHERIFF

The Board is authorized to announce JOSEPH WITZGER as a candidate for sheriff of Hinds county.

### Personals

—“An Opportunity for Lady Teachers.” In another column of this issue, should be read by every young lady who is thinking about better preparation for the profession of teaching.

—Mrs. Mary Kavanagh-Oldham Eagle, wife of ex-Governor James P. Eagle, is dead. Mrs. Eagle was born at Richmond; Ky., her father being a leading stock farmer of that State. Governor Davis closed the State offices until noon 16th inst., out of respect to her memory, and the Legislature adjourned.

—Bro. Grace intends to say in his notes about Macon last week that the “Ladies’ Missionary Society sent a box valued at about \$70.00, but the copy was so distinct that the printer and editor thought he meant to say “\$7.00.” However, it was \$70.00, and we are pleased to make the correction.

—The pamphlet, “Potash Industry,” just published, contains an interesting description of the famous potash mines in Germany from which all the potash imported into this country and used for manuring is derived. The chapter about the use of potash in agriculture as one of the important ingredients of a complete fertilizer, adds largely to the value of the book, and among many fine illustrations those showing the experiments at Southern Mines, N. Y., are of particular interest to practical farmers. Copies of this pamphlet can be had free, by writing to the German Kelp Works, 93 Nassau St., New York, N. Y.

### Practical Jokes.

Thomas Gray, the eminent English poet, author of the immortal “Elegy Written in a Country Churchyard,” was the victim of a practical joke, the account of which, when read after a lapse of a century and a half, cannot be read without awakening our indignation. Besides being very delicate and shy in temperament, Mr. Gray had a nervous horror of fire. He had arranged a rope ladder at the window of his room in one of the colleges in Cambridge, for use in emergency. An alarm of fire one night aroused him, and he hurriedly made the descent, without waiting to dress himself. The alarm was false. Some practical jokers of the college had placed a tub of water at the bottom of the ladder, and then made their outcry of danger. The poet made a sudden plunge into the water, greatly to his disgust and chagrin, and with a severe shock to his delicate system. Gray was about forty years old in the height of his fame as poet and scholar. His great announcement at the in-

dignity, with the unwillingness of the authorities to administer any proper punishment to the brutes who perpetrated the gross insult, led him to leave his college and find a residence elsewhere.

Practical jokes, so-called, have brutality as a part of their very essence. The mind that can find any delight in them has yet a large part of “the ape and tiger” in its blood. The city papers recently told of a fireman who had proved his fidelity and heroism on more than one occasion. He had come under the censure of his superiors for intemperance, and would probably have been subjected to some minor punishment. But certain of his associates, unable to resist the temptation to have some “fun” out of it, represented to him that they knew what was coming, and that he was to be dismissed and disgraced after this most ignominious fashion. He believed these manufactured stories, and in his horror at his coming fate, he committed suicide. His tormentors have the satisfaction of knowing that their joke was completely successful.

What ought to be done with such villains? The public service should have no use for them. What ought to be done with the college students who are permitted to carry on their hazing pranks, to the suffering of innocent and respectable people, with an occasional death which is really a murder? Why should not college students, of all young men in the world, be required to conduct themselves as gentlemen? If they cannot be made such, college is no place for them. Hazing has been abolished at West Point. We hope that our college authorities will soon abolish it from their institutions, but the responsibility is with them.

### Lumberton.

We have been on the field here about six weeks. We have been kindly received. Church paid our moving expenses, paid salary in full first of the month, and extended many other acts of kindness. All the meetings of the church have been well attended. House crowded part of the time. There have been ten additions to date—including pastor and his wife. Had twelve or fifteen requested prayer last night. Meetings are growing in spiritual power. We have recently add-

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ed four new men to our force of deacons, viz: G. H. Suttle, B. Low, Dr. Hall, and J. F. Pusley. All these are young, active men. They will be a power united with the deacons. Other deacons—Bros. Bass, Landrum, and Ford.

We have an active Ladies Society, B. Y. P. U. of 45 members, and a good Sunday School.

The papers say we have 2,700 people here, and they are still coming daily. Our town has the highest moral standard of any place I know. Much credit is due to the officers of the town. Gambling and blind tigers are most unknown here. Much work here to be done; the church is taking up the work nobly. We are expecting great things this year.

Bro. Dale, the ex-pastor, did good work, and was loved by the people.

Fraternally,  
JNO. P. CULPEPPER.

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